1: Whiting E-5 (1936-1937) 1941
OJ13 Kwoma OJ13

836 ous for her to philander within the hamlet. From this it
[835] would be expected that she would be less likely to violate the incest prohibitions than would a boy. Since my only data on
[124] the sexual affairs of adolescent girls were obtained from male informants, it is impossible to check this deduction.

882 By the time a Kwoma has reached adolescence he has learned to cope with most of the environmental dangers. He continues to react to these with either aggression or avoidance, depending on circumstances, previous practice, and the dictates of custom. With his increase in size, however, aggression comes more and more to replace avoidance as a response to a threat of pain. Animals and reptiles which loom large to him as a child now seem less ferocious. He kills them instead of fleeing from them. The adolescent likewise depends less upon his parents and relatives to help him cope
[757] with sickness. He now attends to his own sores, instead of
[593] asking his parents to treat them. When he has a headache, stomach-ache, or sprained joint he sometimes bleeds himself, but more frequently requests a brother to make the slashes for him, returning the favor when his brother needs to be bled.

[754] A boy comes into more direct contact with the sorcery complex during adolescence. Philandering and increased motility bring him into greater danger from this source; and he now must support the adults of the hamlet in anti-sorcery behavior when one of his relatives falls sick. He does not take the lead in this aggressive reaction to sickness, but discusses with the adults the probable identity of the sorcerer and attends, but does not participate in, the sorcery court.[28]

[795] Adolescents still believe that ghosts are dangerous and simultaneously avoid and curse them. They are still nervous whenever they have to venture very far from their dwelling in the dark, but they dare go farther at night than do children. They keep at a distance from burial platforms and the
[769] "land of the dead." They are jumpy about strange noises at night, and take particular care not to whistle at this time.

[28] The anti-sorcery complex will be described in detail in chap. vi, pp. 187–8.

It turned out the next
787 morning that the wife of Mar (Wof's adopted son and one of our houseboys) had become possessed by a spirit which was talking through her. The words she spoke were unintelligible this time, but often they can be understood.
[789] Such possession is used to detect thiefs. The voices heard were Wof exorcising this ghost. The general opinion was that the ghost was angry at him and so he remained in his house and shouted at the possessed woman in the next house to frighten the ghost away. He evidently was successful,
[115] for there were no dire effects. We got the account from the kids, so it
[614] is not very clear, but it gives us a lead. According to them only two or
[562] three persons in each sib can be possessed, and these are of either sex. What it means beyond this we don't know as yet.

114 December 3, 1936. It was a bright cool day today,; the temperature at dawn
[132] was 68 which is the lowest we have observed. This change buoyed up our
124 spirits considerably, and they were even more raised when Marok, who is probably the most respected of the older men of the tribe, and a person of striking dignity, came to pay us a visit. He had come around previously when we were working on kinship. We asked him who his father and mother,
[123] etc. were. He told us, but immediately asked us the same questions. When we told him, he repeated them over very interestedly, thus putting us all on an equal footing.

614 Today we started by asking him (Mamk) what sugilawas meant, and
769 found out that there were four belonging to his sib (Sombundura). Long
[532] ago, each was an important man, and each is represented by a different mask which is exhibited in the house tamberan at the time of a ceremony. This suggested to him a list of plants and animals which 'belonged' to his sib: pig, gouria pigeon, cassowary, an edible leaf, and the large yam. These are in some way connected with their original ancestors, "they came up

614 along man", but we could not make out just how. There was one fragment of
[769] a tale about men being originally pigs, but some of them developed hands and feet and became men. There was no trace of any taboo on eating these objects, but it nevertheless seems to be definitely related to the totem notion.

614 In discussing the totems of one of the other sibs, tobacco turned out
276 to be one of the plants included. We quizzed him on this, and he insisted
773 that the original ancestor had discovered it. It had come about in this manner: The original sib father had killed another man and from his blood a plant had grown. The sib father had tried to eat the plant, but it stuck in his throat. Then he dried it over the fire and smoked it, and it was very good. Later, people from all around came to get the seeds, but it had originated here. Our cook boy, overhearing the conversation, broke in at this point, saying that this was not straight, that Yambon (his place)
174 was the one 'belong tobacco'. This is fairly interesting in relation to
276 the controversy about whether tobacco was introduced by white men. If so, it was at least before Marak's time, and I should say he was sixty. And even more interesting is the fact that tobacco is a totem plant and has a myth of origin along with coconuts, yams, pigs, etc. This, of course, does not prove anything, but is some indication of antiquity, enough to put its origin before plantation owners settling in New Guinea; and why in the world should the traders and bird of paradise shooters bring tobacco seed with them?

132 December 9,1936. This is Tip taking a turn at the journal.
133 Now "time bilong high water" is setting in. The Sepik has risen a great deal and the swamp to the south is being slowly covered by its
132 overflow. The weather remains the same or a little better. We have had